



QUALITY MANAGEMENT OF STUDENTS IN ISLAMIC BOARDING SCHOOLS

Ibnu Chudzaifah¹, Afroh Nailil Hikmah², Anik Ambarwati³

^{1,2,3} Institut Agama Islam Negeri Sorong, West Papua, Indonesia

Article History

Received Oct 21, 2022

Revised Nov 17, 2022

Accepted Nov 30, 2022

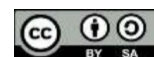
Keyword:

Quality Management,
Development,
Character, Islamic
Boarding School

Abstract

Islamic boarding school is one of the Islamic educational institutions which, along with the progress of science and technology, develops to streamline the broadcasting business and practice the teachings of Islam. In the process of implementation, Islamic boarding schools carry out a process of fostering knowledge, attitudes and skills related to religious aspects. The main objective is to strive for the formation of virtuous individuals (*akhlaq al-karimah*) with consistent religious practices (*istiqamah*). This study aims to describe: (1) the pattern of character building for students at the Roudlotul Khuffadz Islamic Boarding School, and (2) the supporting and inhibiting factors in character building for students at the Roudlotul Khuffadz Islamic Boarding School. This research uses a qualitative research type with a descriptive approach. Data was collected by using observation, interview, documentation, and literature review techniques that are relevant to the research conducted. The methods used in data analysis are data reduction, data presentation, and drawing conclusions. The results of this study indicate that the pattern of character building for students at the Roudlotul Khuffadz Islamic Boarding School is carried out through material development, religious development, honesty development, discipline development, independence development, responsibility development, skills development, and leadership development.

This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Corresponding Author:

Ibnu Chudzaifah

Institut Agama Islam Negeri Sorong, West Papua, Indonesia

Address: Tim., Bar, Klalim, Distrik Sorong Timur, Kota Sorong, Papua Bar. 98414

ibnuchudzaifah@iainsorong.ac.id

INTRODUCTION

In the current era of globalization, there is very rapid progress in various aspects of life, both from the aspect of the development of science and

technology which is increasingly sophisticated and has become part of human life. With the development of increasingly sophisticated technology, it seems that it has a negative impact on relationships, mindsets, and even people's behavior at this time, especially children and young people. Many deviant behaviors in children and young people that often occur in the community are caused by a decline in ethics or character crises and the lack of awareness in practicing religious values that occurs at this time. So that it is very necessary to develop and build character in children and young people so that these deviations no longer occur in society.

Children as a form of gift and gift from God must be guarded, cared for, and educated to be ready to face future challenges. Therefore, parents should always provide the greatest opportunity for children so that they can grow and develop ideally, both physically, intellectually, and socially. To be ready to assume these responsibilities, it can be realized by providing education, either through formal education, non-formal education, and informal education. Thus, children need to be considered seriously, (Maula, 2019). As the word of God in QS. Ar-Rum verse 30:

Meaning: "So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion, but most people do not know." (Surah Ar-Rum: 30)

And also based on the hadith of the Prophet Muhammad, which was narrated by Imam Bukhari, as follows:

Meaning: "Every child is born on the fitrah. It was his parents who made him a Jew, Christian, or Magian. Like the example of an animal that is born by an animal, do you see that its child has his ear cut off?" (HR. Bukhari)

In Law No. 2/1989, Article 4 explains that "National education aims to educate the nation's life and develop Indonesian people as a whole, namely humans who believe and fear God Almighty and have noble character, have knowledge and skills, physical health and spiritual, a stable and independent personality and a sense of social and national responsibility. Likewise, the goals of national education that can be pursued through character education, as stated in Law no. 20 of 2003, Article 3 which reads "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen", (Yaumi, 2014).

The problem of character becomes a matter of thought as well as a shared concern because this nation can be said to be experiencing a character crisis. This situation is characterized by an increase in various criminal behaviors, such as fights between students, increased promiscuity, high levels of violence against children and adolescents, the number of "motorcycle gangs" which often lead to violent and criminal acts that are very disturbing and endanger the

community, increasing corruption cases. and extends to all sectors of society's life, even murder (Rusyaid, 2020). So many individuals cannot understand and act in accordance with the prevailing religious and community norms in the surrounding environment. Therefore, it is very important to carry out character building that is instilled from an early age through character education so that the developed character can be well embedded in the individual so that it can become a strong fortress in the face of various influences and challenges that exist.

For this reason, it is very necessary to have assistance from educational institutions that can support or foster character in children. One of them is through boarding school education. Islamic boarding school is one of the Islamic educational institutions which, along with the progress of science and technology, develops to streamline the broadcasting business and practice the teachings of Islam. In the implementation process, Islamic boarding schools carry out a process of fostering knowledge, attitudes and skills related to religious aspects. The main objective is to strive for the formation of virtuous individuals (*akhlak al-karimah*) with consistent religious practices (*istiqamah*). With more and more religious practices that are carried out consistently and in accordance with religious teachings, the more aspects of religion that can be understood (Indria, 2016).

So, it can be said that Islamic boarding schools participate in experiencing changes and developments along with the progress that occurs in the field of science and technology. Development This makes pesantren not only produce alumni who have religious abilities and Islamic sciences, but also produce alumni who have capable attitudes and are equipped with skills so that they can support the quality of these alumni.

With various forms of education contained in Islamic boarding schools, of course, it will grow and form characters that are in accordance with the teachings of Islam. Thus, the child will experience a process of internalization, habituation, and eventually become a part of his life until the child's character is formed. This is very important to do because it aims to direct children to produce a quality generation (Widodo, 2019).

Inside the Islamic boarding school, there are kiai and ustadz as well as *ustadzah* as teachers as well as caregivers who consistently always provide direction and guidance to their students so that they stay on the right path and are useful for those around them. This is reasonable to do because later the santri will become candidates for *da'i* who have the obligation to preach to Muslims. In carrying out their obligations, the students will be faced with various forms of human life which not only lies in the mastery and understanding of the relationship with students' creator / God, but also how the relationship with fellow human beings (Fitriah, 2019).

Based on this description, it is well seen that character building for students can be done by providing an understanding in students about character through example, advice, and habituation carried out by kiai and ustadz and ustadz who are in Islamic boarding schools.

Based on the results of initial observations at the Roudlotul Khuffadz Islamic Boarding School, it appears that there are already quite a number of students who have good character/morals along with the coaching activities, and this is also supported by educational development carried out to improve the scientific quality of the students. However, there are still some students who do not have good character, such as frequently violating the rules/rules of the lodge, lying, not attending congregational prayers, lacking respect for the ustadz, and even stealing.

Therefore, by looking at the success of the Roudlotul Khuffadz Islamic Boarding School which has produced many students who have good scientific and moral qualities, and with the humility of the Roudlotul Khuffadz Islamic Boarding School caregivers who allow researchers to conduct research there, so that researchers feel it is right if further research is carried out to examine the development of character in students at the Roudlotul Khuffadz Islamic Boarding School.

METHOD

This type of research is qualitative research. Qualitative research is research that is used to examine the condition or state of a natural object, where the researcher is the key instrument, the data collection technique is done by triangulation (combined), the data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning, (Sugiyono, 2017). Thus, in this study, the researcher used a qualitative type of research because the research method that the researcher used was in accordance with the qualitative type. The research location that is used as the object of this study is about the pattern of character building for students in Islamic boarding schools located at Roudlotul Khuffadz Islamic Boarding School, Jl. Carrot Lr. Cockatoo, Malasom Village, Aimas District, Sorong Regency. In collecting data, researchers used various techniques, including the following:

1) Literature review

That is the technique or method of collecting data by reading various books related to the discussion in this research, using direct and indirect citation techniques. The sources of data in this data collection technique are books, documents, journals, and websites to obtain the necessary information.

2) Field study

Namely techniques or methods in data collection by conducting field research or directly to the location/place of the research. The techniques used in the field research are:

a) Observation

Sugiyono argued that observation is a complex process, a process composed of various biological and psychological processes. Two of them that are significant are the processes of observation and memory. Data collection techniques with observation are carried out if the research is related to human behavior, work processes, natural

phenomena and if the respondents observed are not too large, (Sugiyono, 2017). In terms of the implementation process of data collection, observations can be divided into participant observation (observation plays a direct role) and non-participant observation. In participant observation, the researcher is involved with the daily activities of the individual being observed or used as a source of research data. When conducting research, the researcher participates directly in doing what the data source does, and shares the joy and sadness felt by the data source. With this observation, the data obtained will be more complete, sharp, and directed at the level of meaning of each individual behavior seen. In non-participant observation, the researcher is not directly involved and only acts as an observer. For this study using non-participant observation, which means that the researcher does not come from the group being studied and only come as observers without being directly involved in any activities that take place at the research site. The objects observed in this study were the students who were in the environment around the Roudlotul Khuffadz Islamic boarding school, and the coaching activities of the students' coaches (ustadz and ustadzah). With observations made based on observation guidelines, it can be seen directly the character-building activities for students at the Roudlotul Khuffadz Islamic Boarding School.

b) Interview

According to Esterberg, an interview is a meeting between two individuals to exchange information and thoughts through question and answer, so that a meaning can be conceptualized in a particular topic. Interviews are used as a data collection technique to find problems that must be investigated, and if researchers want to know things from respondents in more depth and with a small number of respondents. Susan Stainback argues that with interviews, researchers will find and know more things in greater depth about the participants who are the object of research. Research in describing and describing situations and conditions that occur, where this cannot be found through observation, (Sugiyono, 2017). Interviews were conducted by researchers with the aim of knowing clearer and more accurate information from the source directly without any intermediaries. The informants who were the sources of data in this study were kiai, ustadz/ustadzah, and students of the Roudlotul Khuffadz Islamic Boarding School.

c) Documentation

Documentation is one way to obtain information with the help of archives, documents, and pictures or photographs that are useful for helping research. Documents are records of events that have passed. Documents can be in the form of writing, pictures, or famous works of someone. In this case, the researchers used previous documentation such as photos of activities, activity notes and various information about character building activities for students at the Roudlotul Khuffadz

Islamic Boarding School to support the research results.

RESULTS AND DISCUSSION

Roudlotul Khuffadz Islamic Boarding School is an educational institution that prioritizes the quality of its students. In addition to having a qualified quality of knowledge, it must also be balanced with the moral quality of the students, and vice versa if the character/morals are not balanced with knowledge, the quality of the students becomes less than optimal. For this reason, the Roudlotul Khuffadz Islamic Boarding School is making great efforts in fostering the character/morals of its students. The coaching carried out by Islamic boarding schools emphasizes religious, honest, disciplined, independent, creative, and responsible characters. This was expressed by Abah Muhammad Yasin, as the Leader and Caregiver at the Roudlotul Khuffadz Islamic Boarding School:

“The character-building system here emphasizes that worship is a basic need. Then after that the basic needs in the field of science, so knowledge is a necessity for children, because without automatic knowledge children will be shaken in search of identity overshadowing their lives wherever they are, they will definitely be swayed if there is no scientific basis. Then we also give trust to children by fostering their honesty attitude, so honesty is what characterize. One of the main characters that we instill in children. In addition to honesty there is also discipline, discipline from any performance. Then there is also responsibility, with whatever we entrust to them, we control or monitor it. Then we also demand them to be independent, the name in the cottage must be independent, right. But we do it slowly because they are still children. Then we will also see what their hobbies are or what their interests are so that we can develop their skills”, (Yasin, 2021).

Based on the explanation from Abah Muhammad Yasin above, it can be seen that the Roudlotul Khuffadz Islamic Boarding School places great importance on religious character, honesty, discipline, independence, responsibility, and having creativity or skills, all of which of course is accompanied by the knowledge that is always taught at the Islamic Boarding School Roudlotul Khuffadz. Abah Muhammad Yasin also revealed about the system or method used. Here is his expression:

We, with the ustadz or the foundation of this Islamic boarding school, do not tire of looking for programs or theoretical systems to shape and foster character. So, with what we get directly, we continue to sit together with the ustadz, because all of the ustadz are not one Alumni or not one cottage but from various alumni, so that's how with various skills from various alumni we make one into one perception, one path, one goal To shape and foster children's character, the character that is formed is also based on science. At least we try as much as possible how to neutralize children whose lives are like that, the system is like we lead, we let go and we pull again (Interview with Yasin, 2021).

This is also in line with what was expressed by Ustadz Mahmud, as a teacher as well as a son's coach:

“The character building here is automatically the most influential, right, the direct example is the most striking, in my opinion, so through the attitude of

the administrators and their ustadz, we are trying in such a way, on the other hand, we are tired of teaching obligations, so we are still trying to set a good example. also good for children as teachers and administrators. Apart from that, we also apply education that is definitely through moral materials, there is an *at-tibyan mahabbatul quran* for those who are *tahfidz*, then there is also *lil banin* morality, and several other books are also available if you go through the educational path. Then of course we also need law enforcement here, yes, we also have a set of rules that regulate here with an assessment that is in accordance with the level of violation. So, through examples, through *tarbiyah*, and through the regulations here for character education. For handling, if there are certain special cases, we will discuss it", ([Interview with Mahmud, 2021](#)).

Based on the interviews above, it can be understood that in fostering the character of the students at the Roudlotul Khuffadz Islamic Boarding School, they always prioritize deliberation first to determine the steps that are considered effective in fostering the character of the students. Then to build character in students, the ustadz and clerics use various methods, such as with material, exemplary methods, habituation, advice and motivation, even by giving punishment or *takziran*. However, the most effective method to be used in fostering the character of the santri is to use the exemplary method which is exemplified by the attitude or behavior of the ustadz and ustadz there. Based on the results of interviews that have been carried out, there are several coaching carried out by the Roudlotul Khuffadz Islamic Boarding School in fostering the character of the students mentioned above, namely:

1) Material development/education

As it is known that at the Roudlotul Khuffadz Islamic Boarding School, education is a basic need for the students. With education, the students will gain knowledge that is the basis or source in carrying out their lives. So that the Roudlotul Khuffadz Islamic Boarding School conducts coaching through education by studying various books that are a source of knowledge for the students. This was expressed by Ustadz Mahmud, namely:

"Besides that, we also apply education, of course, through moral materials, there is an *at-tibyan mahabbatul quran* for those who are *tahfidz*, then there is also *lil banin* morality, and several other books are also available if you go through the educational path, if in the name of the cottage is *diniyyah* and it is a compulsory boarding school, so students here are obliged to study it" ([Interview with Mahmud, 2021](#)).

The researcher also interviewed one of the students of the Roudlotul Khuffadz Islamic Boarding School, Babul Jannah, who said that:

"Here, we are always being bullied, brother and sister, the management in the field of education to quickly go to school or *diniyyah*. *Diniyyah* is one of the mandatory cottage programs, so we are here required to participate, if we don't participate, there will be sanctions from the management", ([Interview with Jannah, 2021](#)).

Based on the interview above, it can be seen that coaching through education is carried out by carrying out *diniyyah* activities which must be followed by

all students at the Roudlotul Khuffadz Islamic Boarding School. *Diniyyah* is one of the obligatory activities of the boarding school whose learning process is to study books on morals such as the *lil banin* morality book, and other books. By studying books as a form of learning, students understand the contents of these books and can apply them in everyday life, so that the knowledge they already have will become a source of guidance for themselves.

2) Religious/ Religious Development

Religious or religious guidance is the coaching carried out by the Roudlotul Khuffadz Islamic Boarding School to strengthen the religious beliefs or foundations in the students so that a strong Islamic spirit is formed in them. As for the development of religious character in students, various religious activities are carried out to instill religious character in students. This was expressed by Ustadzah Nisa, as a teacher and female coach at Pondok Roudlotul Khuffadz:

“To foster religious character here we hold *tahajjud* prayer, *dhuha* prayer, and must follow the mandatory hours of the cottage. During the compulsory boarding hours, students are required to read Surahs Al-Waqi’ah, Ar-Rahman, Al-Mulk, and also Juz Amma such as chapter 30 until the end. Then usually also if the santri after the prayer is obliged to do wirid / dhikr first. And all that is done every day”, (Interview with Nisa, 2021).

The same thing was also expressed by Babul Jannah, one of the female students, namely:

“We are here required to pray in congregation, Sis, that will also be absent. Also continue to pray other sunnah like *dhuha* and *tahajjud*. If we want to pray *tahajjud*, we will build everything together with the ustadzah and the other management brothers. Also, usually when we finish praying, we read the Qur'an too”, (Interview with Jannah, 2021).

From the results of the interviews above, it can be seen that religious guidance for santri is carried out through various religious activities that are religious in nature, by applying the command and habituation method in this coaching. This aims to instill in the students a character who is always obedient/obedient in carrying out religious orders, thus making them a religious person.

3) Honesty Development

At the Roudlotul Khuffadz Islamic Boarding School, of course, the students really emphasize honesty. In realizing this, the Roudlotul Khuffadz Islamic Boarding School carried out honesty coaching. This was expressed by Ustadzah Nisa, namely:

“If it is to foster honesty among the students here, it is a bit difficult, yes, so we try to apply the learning of *lil banin* morals which in it teaches various kinds of etiquette such as ethics in borrowing and associating, and also we always reprimand directly if the student is caught lying, so we always train them to tell the truth either with their friends or their teachers”, (Interview with Nisa, 2021).

Then also expressed by Babul Jannah, namely:

“Abah has a method that will be like a fishing rod to test honesty in case of loss. First, I collect all the new students, later I will ask if the person who took it doesn't want to admit that he can come directly to you, then I will cover up the disgrace. So, everyone here has to be honest, please tell us if you want to ask a friend to drink or borrow something, we have to say first, we can't just take it like that. Abah always advises us like that”, ([Interview with Jannah, 2021](#)).

Based on the interview above, it can be seen that to foster honesty in students, students are trained through small things, such as always telling the truth when asked, and always asking permission first before borrowing, and by applying learning from the *lil banin* morality book in the daily lives of the students. students with the habituation method so that they get used to applying honesty in their daily lives at the Roudlotul Khuffadz Islamic Boarding School.

4) Discipline Development

Discipline development is carried out with the aim of instilling a disciplined character in students. This was expressed by Ustad Mahmud, as the coach of the male students, namely:

“Then we also emphasize discipline to the students, we always encourage discipline even though it's a bit heavy I admit here, I'm not comparing between Java and here because it's not something that deserves to be compared because of different circumstances so we can't compare, right here like this is. It's just that we as ustadz, as administrators, as *murobbi*, yes, we try to teach them, we convey, we give examples, we guide them slowly, they are wrong, yes, we remind them, wrong again, yes, we give a little reminder. Simply put, so that they obey the rules in the lodge”, ([Interview with Najamul, 2021](#)).

The same thing was also expressed by Ustadzah Nisa, namely as follows:

“For discipline development for students, we usually form administrators, so the administrators have education, security, cleanliness, health. So, they are carrying out their respective duties to make other students obey the rules of the lodge. For example, in the field of education, later the management in the field of education will rob the students to immediately follow the activities in the cottage, and of course we will also directly participate in controlling them ([Interview with Nisa, 2021](#)).

Similarly, as stated by Babul Jannah, namely:

“We are here to obey the rules of the lodge, Sis. Also, we have to be on time to come to the *diniyyah* or to school, and we can't be late for prayers, sis, if someone is late, get ready to be penalized by the management”, ([Interview with Jannah, 2021](#)).

Based on the interview above, it can be concluded that disciplinary development is carried out through the rules of the cottage by controlling the students to always obey the rules of the cottage and always follow the activities or mandatory cottage hours that apply at the Roudlotul Khuffadz Islamic Boarding School. In fact, there is also a management that regulates the discipline of the students so that the discipline of the students can be fostered and controlled properly. Of course, this cannot be separated from

the supervision of the ustadz and ustadz who always provide guidance and direction to them.

5) Independence Development

At the Roudlotul Khuffadz Islamic Boarding School, of course, the students are required too always be independent. Ustadz Mahmud said that the development of independence for students was expressed by Ustadz Mahmud, namely:

“For the independence of the students here, it is clear that they do everything themselves, such as washing their own clothes, that's for sure, we have also provided latrines here so they are used to doing it themselves. Even for eating, even though it has been cooked, we give responsibility to them with a picket schedule to pick up the food. Yes, of course, if in pesantren, independence is definitely something we teach them. Even on several occasions, the students are often invited to take part in entrepreneurial activities, such as livestock and plantations behind”, ([Interview with Najamul, 2021](#)).

Ustadzah Nisa said the same thing, namely:

“For independence, in every cottage, like it or not, children must be required to be independent. So, they can't, they have to learn to wash their own clothes, sweep, and have to manage their own time to study. So, they must have their own system to divide the time. For that we always monitor them, we guide them slowly because the names of children are still there, it's spoiled, so that's the point we guide them so they can do it all”, ([Interview with Nisa, 2021](#)).

This is also expressed by Babul Jannah, namely:

“If it's for independence here, yes, we will definitely do whatever it is ourselves, sis. But for old students, it's normal. But the slight problem is usually the new students, because they are not used to doing things on their own. So usually in the form of management with Abah, like in each room there is a room leader to coordinate the new students. So here we are always guided and directed by the same father and ustadzah here so that we slowly get used to being independent”, ([Interview with Jannah, 2021](#)).

Based on the interview above, it can be concluded that every student at the Roudlotul Khuffadz Islamic Boarding School is required to be independent in completing their obligations. The development of independence is carried out through the daily activities of the students. Through these daily activities, the students are fostered their independent attitude so that they can carry out daily activities without any help from others. Apart from training them to carry out various daily activities, they are also sometimes included by Abah Yasin, as the Leader of the Islamic Boarding School, in farming and raising livestock. This is done to foster and increase their independence and foster an entrepreneurial spirit that will be useful in the future.

6) Responsibility Development

Then for fostering responsibility for students at the Roudlotul Khuffadz Islamic Boarding School, it is carried out by giving students tasks as a form of mandate given by the ustadz/ustadzah. This was expressed by Abah

Muhammad Yasin, namely:

Then there is also responsibility, with whatever we entrust to them, we control or monitor it. So, there is control over the children so that the children become someone who is wise, someone who is trustworthy, yes, even if it is true the name is children wherever they are there must be something like this and some like that, but at least we try as much as possible, the rest we leave it to Allah ([Interview with Yasin, 2021](#)).

Ustad Mahmud also expressed the same thing, namely:

“We also always teach the children here to be responsible. Because indeed they have their own duties, yes, so of course we always teach them to be responsible. We always direct, we guide them, we tell them what to do or how, yes, if there is a turn, we will straighten it out, the rest we surrender, we leave it to God, the important thing is that we have taught and we have given a container like that”, ([Interview with Mahmud, 2021](#)).

In line with what was expressed by Ustadzah Nisa, namely:

“They are also here given a picket task, for example, a picket task to pick up food that has been cooked in the kitchen. Then, in each room, a room leader is formed, so later if there is a problem, the head of the room will be the first to handle it. Later, if the chairperson of the room is no longer available, then we will intervene”, ([Interview with Nisa, 2021](#)).

Based on the interviews above, it can be concluded that the responsibility for fostering students is carried out by giving assignments or mandates from ustadz and clerics. Even to the point of forming a management system for students to foster their attitude of responsibility. Of course, this cannot be separated from the supervision carried out by ustadz and ustadz. By doing guidance and direction to them, they will make an attitude responsibility will be embedded in them and can be applied in action.

7) Skills Development

To foster creativity or skills possessed by students, it is carried out through extracurricular activities to develop the skills possessed by students. This was expressed by Ustad Mahmud, namely:

“Here we do have extracurricular activities to hone the skills or creativity of children who really have an interest, such as calligraphy. The children who have the potential somehow saw it and were immediately invited by the father, now the proof is that all the calligraphy in the mosque is the work of the children together with the father who worked on it. There is also that children who have skills in building are also welcome to participate in the construction of the cottage. There are children who have skills like that so yes, we also can't limit it, we just give him a warning not to let it be time for the Koran instead to go there. There are even those who have creativity in the field of art, we also have a drumband, they also practice sometimes, there are still tools, yes, but some are broken, so they rarely practice now, because it is quite expensive to take care of the drumband tools, so there are some are not taken care of ([Interview with Najamul, 2021](#)).

The same thing was expressed by Ustadzah Nisa, namely:

“For coaching the skills or creativity of the students, there is a talent and

interest section, now in this section the talents and interests of the students are fostered. There is such a thing as a *mading* in every hut for girls and boys. Then there are extracurricular activities from the lodge such as drumband, *hadrah*, then there is also pencak silat. The most routine activity is *hadrah*, usually for the exercise it can be 2 times a week. For others, it's usually once a month, sometimes also 2 times a month if you have free time, because Santri have a lot of activities, right from formal education and *diniyyah*, it's solid, so that's how it is", ([Interview with Nisa, 2021](#)).

This was also expressed by Babul Jannah, one of the female students, namely:

"There are extracurricular activities here, Sis, there are several activities, such as pencak silat, drumband and *hadrah*, but the most frequent practice is *hadrah*, Sis. Here we are not forced to join, we are given a choice according to our will", ([Interview with Jannah, 2021](#)).

From the interview above, it can be concluded that the development of creativity/skills of students is carried out through extracurricular activities at Pondok Roudlotul Khuffadz, such as *hadrah*, drumband, pencak silat, and calligraphy which are practiced at certain times. At the Roudlotul Khuffadz Islamic Boarding School the students are free to choose the activities they want to participate in according to their talents and interests. Roudlotul Khuffadz Islamic Boarding School in fostering the skills of its students always tries to provide a forum for them to be able to explore the talents that exist in the students. Thus, the talents of the students can be honed well according to their interests and abilities.

8) Leadership Development

At the Roudlotul Khuffadz Islamic Boarding School, he participated in fostering the leadership character of the students. This was expressed by Ustadz Mahmud, namely:

"Here we also develop their leadership character. Here we form the management, there is a male and female village headman, there is management here. We always evaluate once a month. We are always motivated, we direct it slowly, indeed we can't expect much anymore, yes, it's called children when we want to demand more, it's impossible, the big ones are demanded to scream even more, especially those who are still children. That's why it's important for those who are important to carry out the management and they already know that their responsibilities are extraordinary", ([Interview with Nisa, 2021](#)).

Ustadzah Nisa also expressed the same thing, namely:

So usually under the ustadz/ustadzah there is an administrator, we form a management to control the students. The management is from the students themselves, but the MA level is for those who are included in the management. Of course, this management remains under our supervision ([Interview with Najamul, 2021](#)).

Based on these interviews, it can be concluded that leadership development is carried out by the formation of an organization for students, especially students at the aliyah level of education, and students are also involved in

running the organization. This organization is tasked with regulating other students to obey the rules that apply at Pondok Roudlotul Khuffadz. With leadership development through the organization, the leadership character of the santri can develop, so that they can carry out their duties as good leaders.

REFERENCES

- Asmawati, Tri. (2013). *Pola Pembinaan Karakter Anak Pada Komunitas Pengunduh Sarang Burung Walet di Desa Karangbolong Kecamatan Buayan Kabupaten Kebumen*. Semarang: Universitas Negeri Semarang.
- Bahasa, Tim Penyusun Kamus Pusat. (2007). *Kamus Besar Bahasa Indonesia*. 3rd ed. Jakarta: Balai Pustaka.
- Chudzaifah, I. (2018). Tantangan Pondok Pesantren dalam Menghadapi Era Bonus Demografi. *Al-Riwayah: Jurnal Kependidikan*, 10 (2), 409-434.
- Darnanengsih, D., & Rusyaid, R. (2020). Internalisasi Nilai-Nilai Karakter Dalam Proses Pembelajaran Untuk Membentuk Karakter Peserta Didik. *Al-Riwayah: Jurnal Kependidikan*, 12(1), 75-108.
- Daulay, H. P. (2004). *Pendidikan Islam dalam Sistem Pendidikan Nasional*. Jakarta: Kencana.
- Famularsih, S., & Billah, A. (2014). Pola Pembinaan Keagamaan Anak Jalanan dalam Membentuk Kepribadian. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 6(1), 88-113.
- Fitriyah, L. (2019). Peran Kiai Dalam Pembentukan Karakter Santri di Pondok Pesantren Yasmida Ambarawa Kabupaten Pringsewu (*Doctoral Dissertation*, UIN Raden Intan Lampung).
- Idi, A., & Safarina, S. (2015). *Etika Pendidikan; Keluarga, Sekolah dan Masyarakat*.
- Ifadah, L. (2014). Proses Penanaman Nilai Karakter Anak di Panti Asuhan Berbasis Pondok Pesantren Zuhriyah Sleman Yogyakarta. *E-Journal Universitas Negeri Yogyakarta*, 3(5), 1-5.
- SP, J. I. (2016, August). Penanaman Nilai-Nilai Karakter Melalui Implementasi Pendidikan Karakter Di Sekolah Dasar. *In Prosiding Seminar Nasional Inovasi Pendidikan*.
- Khasanah, W., Umarella, S., & Lating, A. D. (2019). Peranan Remaja Masjid Ar-Rahman dalam Pembentukan Karakter Remaja yang Religius di Desa Waekasar Kecamatan Waeapo Kabupaten Buru. *Kuttab: Jurnal Ilmiah Mahasiswa*, 1(1), 57-73.